CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. I. BOSTON, FRIDAY EVENING, NOVEMBER 16, 1821. No. 14.

MISCELLANEOUS EXTRACTS.

The Rev. Mr. Milne, in his "Retrospect of the first ten years of the Protestant Mission to China," pp. 107, 109, has the following remarks:—

"The Chinese, however opposed to the gospel themselves, yet never object to foreigners using the religions of their respective nations, whatever these may be. On the contrary, men who seem to regard no God, and treat with contempt every kind of religion, sink greatly in the estimation of the sober-minded. The foreign commercial establishments in China, are considered the representatives of their several countries; and to leave them entirely destitute of religious ordinances, and of public teachers, tends to diminish their national consequence in the eyes of the Chinese; and not, as some have foolishly thought, to lessen the suspicions of that people. Independent, however, of any political consideration, the fact that the several factories are without Christian ordinances, and that several thousands of foreigners, English, Americans, &c. professing the gospel, are for three or four months annually, during the time the ships are in China, entirely destitute of christian instruction, will not be viewed as a light matter by the friends of truth, morality, and religion. The effect of those instructions which our countrymen receive from their clergymen and pastors at home, is often lost in the contaminations which reign around them abroad; and many of them die in China without any one to administer salutary instruction and consolation in their last moments! It is earnestly to be wished that the different christian nations which trade to Canton, particularly England and America, from which the greatest number of persons annually come, would seriously consider this, and speedily adopt suitable means for the removal of so great an evil. One or two christian ministers of exemplary and consistent character, who would value a situation more for the opportunity it affords of doing good, than for the prospect it holds forth of raising them speedily to wealth and independence, would be exceedingly useful among the Protestant foreigners in China. Christians are not the proper objects of a missionary's labour; neither has he time to spend in their instruction; that belongs more properly to ministers who have a fixed charge. I would gladly provoke the churches in England and America to this 'work of faith and labour of love;' and hope their choice of agents for this important service will fall upon men of piety, learning, and dignity of conduct; men who, while they are free from those useless peculiarities, which would disgust persons of rank and education, will consider it as a duty cheerfully to attend the *hammocks* and sick beds of poor, illiterate sailors—men, whose conduct will command respect, reverence and affection—do honour to their character as ministers of the gospel—reflect credit on the Protestant faith in the presence of its enemies—and tend to draw forth the esteem of the heathen around them.

Mr. Morrison, some time since, suggested the importance of this idea to some clerical persons in America."

In No. 11, we introduced explanations of some texts adduced in support of the doctrine of the trinity. These explanations, it will be recollected, were from the notes to Rev. Dr. Channing's Sermon, at the ordination of Rev. Mr. Sparks. We now introduce the remaining explanations given in these notes.

"The next passage in which Jesus is supposed to be called God, and the only other in the four gospels, is John xx. 28, "And Thomas answered and said unto him, my Lord and my God." The great stress laid on this text is no evidence of a good and well supported cause. Thomas, overpowered with astonishment, and too full of emotion to give an orderly arrangement to his thoughts, breaks out into the sudden exclamation, My Lord! and My God! and theologians build an essential doctrine on this passionate language of an uninspired man! Whether Thomas addressed Jesus in the first clause of the sentence, My Lord! and then in a pious rapture looked up to heaven and exclaimed, My God! or whether he left the sentence unfinished, through the force of his feelings, so that his precise meaning cannot be assertained, I will not determine. But that he did not intend to recognise Jesus, who stood before him *in a human body*, as the invisible and infinite God, seems to me very plain from the nature of the case, and from the circumstances which produced the exclamation. Thomas had refused to believed the testimony of the other disciples, that they had seen Jesus, and had insisted on seeing and handling him before he would admit his resurrection. Jesus accordingly appeared and said to Thomas, "Behold my hands, and thrust thy hand into my side, and be no longer faithless, but believing;" that is, believe that I am risen, as thy brethren have asserted. This was the evidence, which drew from Thomas the exclamation under consideration. Now to suppose, that Thomas was not only convinced of Christ's resurrection, but believed him to be the supreme God, from seeing and handling his body, is to set him down as a very illogical reasoner, and to explain his language very uncandidly A directly opposite inference would have been vastly more rational. It appears from the language of Jesus, immediately following, that the belief which Thomas intended to express in his vehement language was founded on the *evidence of his senses*. "Thomas, because thou hast *seen* me, thou hast believed. Blessed are they that have not seen and yet have believed." Now what was the natural inference which a man of good sense would have drawn from seeing and handling Jesus? Plainly this, that he was risen from the dead; not that he was strictly and literally the infinite God, a being who falls under none of our senses, "whom no eye hath seen or can see." Thomas' language, when thus viewed in connection with the circumstances under which it was uttered, gives no aid to Trinitarianism, and we wonder that a broken exclamation of a man so strongly moved, should be appealed to as a main proof of a leading doctrine of christianity.

"The next passage in which Christ is supposed to be spoken of as God, is Acts xx. 23, "Feed the Church of God, which he hath bought with his own blood." We learn from Griesbach's critical edition of the New Testament, a work approved by learned Trinitarians as highly as by others, that the word *God* in this verse was not probably written by Luke, the author of the book of Acts; that it is a false reading; that the passage as it came from the hands of Luke, probably stood thus, "Feed the Church of the Lord, which he hath purchased with his own blood." Christ then is called in this passage, not God, but the Lord, a title often given him as expressive of the dominion which he received from his Father over the church. This text has nothing to do with the controversy before us.

"We now come to the next passage, in which there is any reason to suppose that Jesus is called God, viz. Romans ix. 5. Paul is speaking of the Israelites, "of whom, as concerning the flesh, Christ came, who is God over all, blessed forever." There are strong reasons for thinking, that this passage should be differently translated, so as to stand thus, "of whom Christ came, *God who is over all be blessed forever.*" The last clause, according to this version, is a devout ascription to God, not a declaration of Christ's dignity.—Allowing however our translation to remain, it will not justify the strange belief that Jesus is literally the supreme God. In this passage it is worthy of remark, that Christ is first spoken of as a natural descendant of the Israelites, a circumstance as inconsistent with supreme divinity as any which can be well imagined. Now could any persons acquainted with Paul, with his belief of God's unity, eternity and invisibleness, could any such persons, on reading this passage, have imagined, that the Apostle intended to declare Jesus, whom he called a Jew by birth, to be the supreme God, infinite, eternal, unbegotten and invisible? How natural and necessary is it to restrain and modify the last clause by the first? Jesus, we know, was exalted by God to be head over all things to the church, to be Lord of Jews and Gentiles, of the living and dead, i. e. all mankind. We also know that the title, God, was frequently applied to persons possessing extensive power and dominion. How much more natural is it then to suppose, that Paul intended to express Christ's exaltation to universal empire by calling him God over all, than to suppose that he meant to ascribe proper and supreme divinity to a descendant of the Israelites? These arguments show that the passage does not support Trinitarianism, even if translated rightly in our English Bible, of which, however, I am by no means satisfied.

"The next passage in which Christ is supposed to be called God, is 1 Timothy iii. 16, "God was manifest in the flesh."—On this it is sufficient to say, that Griesbach excludes the word "God" from the text, or supposes that it was not written by the apostle Paul, but has been inserted either by design or mistake since his time. No candid and learned Trinitarian will consider this passage as an authority in the present controversy.

"Another instance of the application of the name God to Jesus Christ, is supposed to be found in Hebrews i. 6, "unto the Son he saith, Thy throne, Oh God! is forever and ever." On this passage it may be observed that several learned men translate it thus, "God is thy throne forever and ever," a version which renders it similar to others, in which God is said to be our rock, fortress, &c.—If this be correct, the word God does not belong to Christ. But admitting our present translation, if the reader will proceed to the next verse, he will see that this title is applied to Christ in a subordinate sense. "Thou hast loved righteousness and hated iniquity; therefore GOD, even THY GOD hath anointed thee, &c." Here the Son is plainly distinguished from God, and said to have a God. Could the sacred writer have intended to represent Jesus as the same being with HIM, who is declared to be his God?

"One more text is sometimes thought an instance of the application of the name of God to Christ, viz. 1 John v. 20. "This is the true God and eternal life." But even in our imperfect translation of the text to which these words belong, the distinction between the true God and his son Jesus Christ is so distinctly stated, that a reader of plain sense will be little in danger of applying these words to Jesus Christ. I have not thought it necessary to notice 1 John iii. 16. because the word God, as the italics show, is an addition of our translators, without any warrant from the original.

"I have thus collected all the passages in the New Testament in which Jesus is supposed to be called God, and the result is, that in two or three passages, this title may be given him: but in every other case, it is given in connexions and under circumstances, which imply that it is not to be received in its highest and most literal sense. To all these considerations let it be added, that the word God is applied more frequently in scripture to human beings, than to Jesus. And what is the inference from the whole? If Jesus were the supreme God; if this were an essential part of his religion; if the scriptures were most solicitous to exhibit him in this light; can we believe that he would be habitually *distinguished* from God; that this his true title should be given to him less frequently than to men; that we should meet but two or three applications of it to him; and that it should then be found in passages which imply that he is not the supreme God, but a distinct or subordinate being? So weak are the strongest proofs of Trinitarianism. The texts which call Christ God, are the main pillars of this doctrine. Who then can believe that this is the vital, central, essential truth of our religion, without dishonoring revelation, and reflecting upon the wisdom and goodness of its Author?"

ON THE RIGHT OBSERVANCE AND USE OF SABBATH INSTITUTIONS.

From Mr. Bigelow's Farewell Sermon.

But there are other interrogatories which I would press upon you. I would request you seriously to reflect, what have been the views which you have been accustomed to entertain of Sabbaths and Sabbath ordinances, of sermons and the various sanctuary ministrations, of pulpit warnings, counsels and exhortations? and wherefore is it that at appointed seasons ye have come up to this house of prayer and convened in this holy place? Has it been in the thoughtless pursuance of an unmeaning custom? Have your interviews here been meetings for the purpose of mere frivolous parade? Have you assembled for the sake of seeing and being seen, or haply listening to the discussion of some doctrinal topic, which might administer food for profitless speculation in private, and thereby employ the few vacant moments which you might hope to snatch from the stirring scenes of week-day occupations? Is it—but God forbid that I should urge you with these appeals. Can I doubt that in your outward respectful observance of the solemnities of this day, you have been incited by any other than scrupulously conscientious motives, and that in presenting yourselves in this house of the Lord, you have been stimulated by a concern for divine things, and have come with spiritual appetites hungering and thirsting after the bread and the waters of life? But, my brethren, you will allow me to say, that it is one thing to have right views of the objects of Sabbath institutions, and another and quite a different thing to carry along with you into your every-day deportment the salutary admonitions which they are calculated to impress. Experience attests, that too commonly every serious emotion which the dispensation of religious ordinances awakens, is shaken off on leaving the sanctuary; and a congregation, after communing with God upon his holy hill, separate to their respective abodes with minds open to the admission of the cares and frivolities of a vain and ensnaring world. Any meltings of sensibility which they may have experienced, prove as the morning cloud and early dew which pass quickly away; and the very lesson which they should take with them, namely, the duty of an increased watch and circumspection of moral demeanour to be observed in the ordinary and the most common transactions of life, they relinquish at the very threshold of the house of God.

Extracts from Mr. DOGGETT'S *Charge at the Ordination of Rev.* LUTHER HAMILTON, *of Taunton.*

When the sermon is written, do not think, as is too often the case, that your principal work is done. The effect it will produce will depend, perhaps, more on the manner of announcing it, than the matter it contains. Bear in mind that the prominent qualification of Aaron, the high priest of Israel, was, that he could speak well. True oratory has an overpowering charm. How pressing then the duty that the preacher cultivate this powerful auxiliary?—That he may be able to exhibit vice in all her repulsive attitudes, and to elucidate and impress truth, clad in heavenly glory. In this, I can't but hope you will excel your Fathers. I know not how it is, that preachers will walk the round of ministerial duty, for thirty or forty years, and make little or no advances in pulpit oratory. To consider this art below their dignity would be unworthy the scholar; to consider it incompatible with their sacred office, would be superstition. Or, rather, is not this strange, this great defect owing to the paucity of models, and the want of duly appreciating the high importance of this art. Here, my young Brother, is an inviting field before you—the more inviting because so little frequented: a field, in which many laurels are to be gathered, and immense good to be achieved. With prayer and holy zeal consecrate to the services of the sacred desk the charms of rhetorick, and the sanctuary will be thronged with hearers; and, while their eyes and ears are delighted, their hearts will be meliorated by the power of truth,

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As to the doctrines you preach, and the duties you inculcate, take the sacred oracles for your guide. Hence you will let those truths and duties occupy the largest place in your discourses, that are the most insisted on, and inculcated in the scriptures. This will require daily, deep and persevering research. This research, we think, will dictate practical rather than polemick sermons. But here we are constrained, most solemnly, to charge you, as it is the essential basis of morality and religion, to hold up, in the most lucid and imposing style, the free agency of man, and the infinite importance of his assiduous and prayerful attention to all the means of grace, in order to regeneration and future glory. And while you contend earnestly for what you consider the truth, don't bound your charity by your own creed; but remember that others likewise have understandings, and are equally concerned to know the truth. Remember that charity, which thinketh no evil, is an exalted christian virtue."

But when thou art bidden, go and sit down in the lowest room—Luke xiv. 10.

"Christianity is the best bred religion in the world, although the manners of some of its most rigid professers seem to contradict this assertion. There is not a single quality required in the composition of a true Christian which is not equally requisite in the character of a well bred man; nor a single deviation from politeness, which does not, under the christian law, become a crime, because it tends to defeat the two great objects of that holy institution, which are to promote peace and good will on earth, and to qualify us for the kingdom of heaven.

Many are the ways by which Christ endeavoured to infuse this amiable virtue into the minds of his disciples; in the command before us he forbids every insolent attempt to precedence, as equally adverse to Christianity as to good manners, as it denotes a proud heart and high spirit inconsistent with the humble precepts of religion. He says, "Whosoever shall compel thee to go a mile, go with him twain," that is, in the intercourse of social life, be ready to comply with every innocent proposal, and in every office of civility perform twice as much, as is either required or expected. This, therefore, is Christianity, as well as politeness. Again, he says, "Whosoever shall be angry with his brother without a cause," (that is, shall enter into violent, angry, and peevish disputes, about nothing) "shall be in danger of the judgment [or displeasure of God;] but whosoever shall say to his brother, Thou fool! shall be in danger of hell fire;" that is, Who shall make use of such opprobrious and affronting expressions as may provoke retaliations and resentment, which may end in violence and bloodshed, is answerable for the consequences and therefore shall be in danger of the severest punishment. Thus we see, that every virtue enjoined by Christianity as a duty, is recommended by politeness as an accomplishment. Gentleness, humility, deference, affability, and readiness to assist and serve on all occasions, are as necessary in the composition of a true Christian, as in that of a well bred man; passion, moroseness, peevishness and supercilious self-sufficiency, are equally repugnant to the characters of both: who differ in this only, that the true Christian really is what the well bred man but pretends to be, and would be still better bred if he was."—*Blair.*

"One of the happiest quotations ever made is recorded in the Bishop of Winchester's Life of Wm. Pitt.—It will be recollected that on the dissolution of the administration formed by the profligate coalition of Lord North and Charles Fox, William Pitt, then only twenty-five years of age, was appointed First Lord of the Treasury, although opposed by a large majority of the existing House of Commons. Mr. Fox and his friends, secure of that Parliament, entertained strong hopes of driving him from power before a new election could take place; and, therefore, embarrassed the operations of government in every possible manner. They refused from day to day to pass the annual mutiny bill, or to appropriate the supplies; and at every meeting of the House of Commons addressed Mr. Pitt in terms of personal insult and contumely, which, happily for us, have never been imitated on this side the Atlantic. Notwithstanding this, Mr. Pitt did not resign; and did not deign to reply.—Once, however, when the veteran General Conway accused him in direct terms of corruption and bribery, he rose, and, calling him to order, requested him to specify the instances of bribery; and then alluding to General Conway's intemperate and unparliamentary language, which he was determined not to imitate, he concluded with the words which Scipio applied to Fabius "*si nulla alia re, modestia certe et temperando linguæ, adolescens senem vicero.*"

Ports. Journal.

Extract fr m a letter of Dr. Franklin, 1772, on the maintenance of the Clergy, and the project of appointing Bishops in America.

"They went from England to establish a new country for themselves, at their own expence, where they might enjoy the free exercise of religion in their own way. When they had purchased the territory of the natives, they granted the lands out in townships, requiring for it neither purchase money nor quit-rent, but this condition only to be complied with, that the freeholders should support a gospel minister and a free school within the township. Thus what is commonly called Presbyterianism became the *established religion* of the country. All went on well in this way while the same religious opinions were general, the support of the minister and school being raised by a proportionate tax on the lands. But, in process of time, some becoming Quakers, some Baptists, and some of late years, returning to the Church of England, objections were made to the payment of a tax appropriated to the support of a church which they disapproved and had forsaken. The civil magistrates, however, continued for a time to collect and apply the tax according to the original laws which remained in force; and they did it the more freely, as thinking it just and equitable that the holders of lands should pay what was contracted to be paid when they were granted, as the only consideration for the grant, and what had then been considered by all subsequent purchasers as a perpetual incumbrance on the estate, bought therefore at a proportionably cheaper rate; a payment which, it was thought, no honest man ought to avoid under pretence of his having changed his religious persuasion. And this, I suppose, is one of the best grounds of demanding tythes of the dissenters now in England. But the practice being clamoured against, by the Episcopalians as persecution, the legislature of the province of Massachusetts Bay, near thirty years since, passed an act for their relief, requiring, indeed, the tax to be to be paid as usual, but directing that the several sums levied from members of the church of England, should be paid over to the minister of that church with whom such members usually attended divine worship, which minister had power given him to receive, and on occasion to recover the same by law.

It seems that the legislature considered that the end of the tax was *to secure and improve the morals of the people, and promote their happiness by supporting among them the public worship of God and the preaching of the gospel;* that where particular people fancied a particular mode, that mode might probably, therefore, be of most use to those people: and that if the good was done, it was not so material in what mode or by whom it was done. The consideration that their brethren, the dissenters in England, were still compelled to pay the tythes to the clergy of the church, had not weight enough with the legislature to prevent this moderate act, which still continues in full force, and I hope no uncharitable conduct of the church towards the dissenters will ever provoke them to repeal it."

God applies to our *faculties* and deals with us by *reason* and *argument*. Let us learn of God to deal with one another in *meekness, calmness*, and REASON, and so represent God. [*Whichcot's Aph.*

For the Christian Register.

ON PULPIT ELOCUTION—No. III.

Mr. Editor—It was not my intention to have written any thing more for your columns, under the above title. Your correspondent ARTINIUS, having, however, alluded to my first number, it appears necessary to make a few additional remarks, to remove misapprehensions from his mind, and from the minds of those who have perused my observations as he has.

In the first place, Artinius supposes I have written a reply to his excellent article in No. 01 He is mistaken. I had previously intended to address some reflections *to the clergy*, upon pulpit elocution, and it is to that venerated class of men, principally, that I have ventured to write. When I read the communication on "newspaper criticisms of pulpit services," I heartily concurred in the sensible and apropos remarks of the writer. It impressed my mind, however, that some of your readers might understand Artinius as desirious of shielding all preachers from the censure of their hearers, and representing the critics as alone faulty, in animadverting upon clerical improprieties. I therefore alluded to his communication.

Artinius and myself are not at variance. He reprobates fastidiousness in attendants on the services of the pulpit. It is his opinion that the clerical office should exempt the ministers of religion from the free criticisms to which other orators may be subject; and that a truly devotional spirit must disarm the caviller, inducing him to prize the pearl of great price more than the casket which contains it. We agree. My ear has often been pained to hear men and women descant upon the supposed blemishes in serious and learned preachers: their want of animation; their style; their gesticulation; the length or brevity of their discourses; their dress and manners; their voice, &c. Even their prayers have been criticised in the same spirit of irreverence. What! shall the man who attends upon the solemn and interesting services of the temple of God, who stands worshipping his Maker, or hears the great truths of religion dispensed, think the whole a recreation, an intellectual banquet, a delight of the imagination? Is his taste, his critical acumen, his theory of rhetoric, to be alone gratified and accorded to?—Must the holy offerings of piety, the hallowed services of God's house, be in harmony with his critical epicurism and connoisseurship?

Although I am as much opposed as Artinius, or any other person, to criticisms of pulpit services, by persons of oratorical taste merely, it cannot be denied by any one who has had the gratification to hear the sublime doctrines and interesting precepts of our holy religion delivered with correctness and pathos, that the common manner in which the clergy officiate is below the standard of elocution to which they should attain. And I cannot discern any evil that may arise from candid and respectful statements of the faults into which the reverend clergy may slide, or earnest expostulations with those who are supine, drowsy, and neglect exerting the faculties God has bestowed upon them, to arouse and edify their fellow mortals. It is one thing to be captious, fastidious and hypercritical, considering the pulpit a tribune for oratorical declamation, or a theatre of rhetoric, and quite another to desire that the religious services of the church may be so improved as to convey the sentiments of godliness and piety more impressively to the hearts of those who hear. While, therefore, Artinius aims his judicious reproofs at the worldling, who comes to the house of God to criticise, and not to pray, I have been endeavoring to urge upon those who minister at the holy altar to overpower the critic and convert him into a disciple of Jesus, while he seeks to edify the humble and devout worshipper.

I concur with Artinius that good sense and piety are the essential qualities of a minister, and that a graceful delivery is of less importance. It is also certain that attracting a concourse is no certain evidence of possessing those qualities. Still experience teaches that the most elaborate and polished diction fails in producing much effect when the delivery is careless and supine. When we hear a sermon of excellent composition, able reasoning, and unexceptionable sentiment, from a preacher who cares not in how slovenly a manner it is read or spoken, we feel pained that what is so valuable should lose any of its effect, and mourn that it was not sent home upon the audience by the irresistible power of elocution.

But are not criticisms on pulpit services injurious? Surely not to the clergy, who may be incited to diligence, carefulness, and improvement. Are they deleterious to the laity? If they encourage a nice sensibility to mere oratory, and create an intolerant feeling against all preaching that is not eloquent, refined, and elegant, they are. I approve not such criticisms, nor a style of preaching which induces the hearers to think more of the elocution than of the theology of a sermon. But criticisms of a serious kind, that point out faults which operate to lessen the utility of discourses, and encourage preachers to be animated in their desks, fervent in their devotions, energetical in the delivery of their sermons, must do good to divines and their hearers. To the latter, by directing their attention to the love and praise of what is truly estimable and useful in clerical oratory, and the patronage and support of those young clergymen who charm by their persuasive elocution no less than by the strength of their composition. By such discriminating approbation and patronage, the young divine will be stimulated to excellence as a clerical orator, and an improved style of pulpit elocution maybe cultivated. Such an event will tend to abate the disposition to hasty criticisms, so justly discountenanced by Artinius, by directing the attention of the critic to the *sense* of what is delivered, so that, like the caviller in the Deserted Village, "he who came to scoff, may remain to pray."

Artinius states that my remarks were confined "to the good they may do to *preachers*," and that nothing was said to show the "advantage they will be to the *hearers*." He anticipates the natural reply, that improving the preacher will necessarily benefit those who sit under his ministrations. But he says prove that the current newspaper, or table-talk criticism of the day, *will* improve the style of preaching," and that "the benefit thus coming to the people, at second hand, will be so great as to overbalance the direct injury done them by the infusion of a critical taste." Your correspondent should consider that he has been inadvertent in his language. In the first place, he says, "to most of the remarks of S. A. I give *my cordial assent*." These remarks were upon the great importance of energetical preaching. He cannot therefore have intended to stigmatize *my* remarks on "current newspaper or table-talk criticisms." Of course it is unnecessary for me to argue that such criticisms will improve the preacher or benefit the hearer; but I may be allowed to hope that the remarks made by me may be favourable to the improvement of both.

If Artinius, or any one else, continues to inquire doubtingly, how the "faith, zeal or devotion" of hearers can be aided by serious, judicious, and candid, written or oral criticisms, on the services of the clergy, I beg to inform him that an enlightened clergy will listen to friendly and useful suggestions, will arouse from their lethargy, will pray God to touch their lips with fire from his altar, and with the eloquence of Apollos and the holy energy of Paul, will deliver with new zeal and pathos, the sublime truths of religion. Will not hearers be benefited by such a change? The undisputed precepts to which they had attended with carelessness will acquire new interest, their *hearts* will be melted, and it will not be chiefly left to fanatics or itinerants to move the affections on a subject which is alone worthy of eloquence," and calculated more than any other "to loosen and fire the tongue of man." S. A.

Mr. Editor—I have noticed in a late number of the Nantucket Inquirer, a communication on the subject of *tract societies*. It is written with a good deal of spirit, and the remarks are, I think, generally, very just. My opinion coincides with that of the writer, that many of the tracts which are scattered about the country, (perhaps with a good design,) are, upon the whole, really detrimental to the progress of the genuine principles and temper of the gospel; nor do I wonder that the writer should feel a generous indignation, on seeing societies which are properly established on the broad basis of promoting the general good of the community, converted into engines for the accomplishment of sectarian and party principles,—perhaps for sowing the seeds of alienation and dissention amongst brethren. Iam glad to see so much sensibility on the subject. It is a good symptom, and I cannot but hope that the time is near, when the attention of all who feel any interest in the improvement of the public sentiments and morals, will be turned to the subject of tracts; that they will be induced, for once, to inquire seriously whether they have not overlooked and neglected one of the most powerful means of influencing the character of society. To me, it is not a little surprising, that there are so many, who in other things are accurate observers of men, and the progress of opinions, but who are quite insensible to the vast means that are in operation for biassing the public mind on religious subjects. Do we call on any, to oppose the doings of those who are circulating tracts that differ from our views of truth? By no means. This were contrary to the genius and spirit of our government, as well as in contradiction to the principles we most earnestly contend for,—the right of thinking, believing, and acting for ouselves in religious concerns. Instead of endeavouring to oppose the doings of any, let us be provoked by their activity and zeal to a similar engagedness. Is it owing to ignorance of what may be effected by the circulation of suitable tracts, or to indifference to the moral condition of those around us, that so little is done by the liberal class of christians towards their publication and diffusion? It is no doubt in many instances, in some degree owing to *both*. Whatever has been done in the distribution of tracts, has, with a few exceptions in some of our large towns, been done almost entirely by the clergy; but they are generally too poor to buy many tracts for distribution. It is enough for them to be the almoners of others, bounty in this respect. Is it not important that some systematic measures be adopted and pursued in relation to this subject. Would it not be an easy and pleasant thing for the active young men of every parish to form a tract association, and to interest themselves in furnishing the inquiring and the poor with such cheap tracts and books as might be adapted to give them light and instruction relative to their social and religious obligations and interests, and to sustain and comfort them in the various labours and changes of life. Such tracts might be published by some central association, and furnished at small cost to all such remote associations as might desire them.

It must be manifest to all that a plan of this nature, if carried into execution, would be a means of greatly promoting the religious knowledge and welfare of the community. Let those, then, who have any moments of serious reflection, employ them in considering the subject. Will they not be persuaded to inquire of themselves whether their ability, in this respect, is not a "talent" whose faithful improvement is imperiously required? And when they reflect that their Master may come suddenly to reckon with them, will they not be quickened to enter upon their work? ROLLIUS.

Mr. Editor—It is well known, that almost every church has a covenant, which its members sign, or assent to, on their admission. These forms, which are various, are human compositions. Great stress is laid upon these by many, and much difficulty has arisen in consequence of differing opinions concerning them. Whether any human form is preferable to a declaration of belief in the sacred scriptures, is not a question now to be discussed. Since our churches in general do make use of covenants, and some prefix to them a long list of articles of faith, some of which many sincere christians cannot believe, I take the liberty to submit the following form of church covenant, which, it seems to me, might satisfy every sincere, humble, and candid christian.

Professing your belief in the truth and divine inspiration of the scriptures of the Old and New Testaments,—and avowing to them your belief in One eternal and infinite God, the Father of all;—and in the Lord Jesus Christ, the one Mediator between God and man, and the only Saviour of sinners;—and in the Holy Spirit of truth and grace, which proceedeth from God;—you do now, as far as you know your heart, cordially comply with the proposals and submit to the obligations of the gospel, and resolve that you will henceforth, by divine aid, practise repentance towards God, and walk by faith in Jesus Christ, and in sincere obedience to all his institutions.

You do also engage to walk orderly with this church, and to attend regularly the administration of the word and ordinances, health and circumstances permitting, and to aid in that fraternal discipline, which Christ has appointed in his church. Z.

In No. 6 of the Christian Register, in an article upon "*Mr. Lowell's Historical Discourse*," our readers will find the profession of faith used in the West Church in Boston. This, like the one we have inserted above, is short, simple and comprehensive, circumstances which must recommend either, to all who fear to teach for doctrine the commandments of men, or who are unwilling to burden the consciences of their fellow christians with subscription to human formularies.

CHRISTIAN REGISTER.

FRIDAY EVENING, NOVEMBER 16, 1821.

TRANSLATIONS OF THE BIBLE INTO THE LANGUAGES OF INDIA.

Although liberal christians decidedly disapprove the particular principles inculcated by most of the missions established in India, yet they are far from being insensible to the immense benefit that must finally result to the population of these regions, from the circulation of the scriptures among them, in their native languages. And whilst the labours of missionaries are exerted in the translation and circulation of the pure word of God, instead of making proselytes to a sect,—they will cheerfully unite in bidding them God speed.

The following interesting particulars, are extracted from the Seventh Memoir of translations, by the Serampore Baptist Missionary Society, (dated Dec. 1, 1820.)

"The whole of the scriptures are now published and circulated in *five* languages, and the New Testament in *fifteen*. The languages in which both the Old and the New Testament have been published are, the Bengalee, the Sanscrit, the Hindee, the Orissa, and the Mahratta: the ten additional languages in which the New Testament has been published are, the Chinese, the Seik, the Afghan, the Telinga, the Konkuna, the Alultance, the Asamese, the Gujuratee, the Bukaneer, and the Cashmeer.

"Besides these *fifteen*, in which the New Testament is compiled, there are six other languages in which it is brought more than half through the press. It is expected these will be finished in about ten months more. The New Testament will then have been published in 21 of the languages of India. Besides these, there a versions of the N. T. publishing in ten other languages.

"They are also reprinting editions of the N. T. to the amount of 20,000 copies, in the Bengalee, the Sanscrit, the Hindee, the Mahratta, and the Orissa: the first four of them are the principal languages of India, and those in widest circulation, and in all five of them the scriptures are more sought than in any other languages in that part of India."

ROGER WOLCOTT WILLIAMS, Esq.

In No. 11 of the Christian Register we gave notice of the death of Dea. R. W. Williams, of Brooklyn (Con.) We have waited with the expectation that some gentleman of leisure, who has enjoyed the satisfaction and privilege of an acquaintance with Mr. Williams, (and there are a number such in this vicinity) would furnish us with an obituary notice of his character. But as nothing has been received, we undertake ourselves, to bear our feeble testimony, to the rare excellence and worth of character, of this man of God.

The commonness of newspaper eulogy, makes it our duty to remark, that the strong terms of commendation that may be used with reference to Mr. Williams, are not the high colourings of purchased praise, nor do they flow from the partiality of particular friendship. They are dictated purely by those feelings of unmingled respect which every man who knew him must feel for his character.

Mr. Williams was descended from families of the first respectability. His father, who was a gentleman of education, and in early life a preacher, died whilst he was young. His mother, whose maiden name was Wolcott, of the family of the present Governor of Connecticut, lived to an advanced age, and had the principal care of directing the taste and forming the mind of her son.

Mr. W. early manifested an extraordinary taste for reading, and a number of circumstances combined to favour his acquisition of knowledge. In addition to a clear and discriminating mind, he was endowed with a remarkable memory, and owing to an unusual degree of constitutional diffidence, he became more attached to domestic scenes, and spent more of his time in reading than is common during the active and volatile periods of youth. In this way, his mind became early stored with knowledge; nor did he at any period of life relax in his habits of reading, thus early acquired. His acquaintance with general literature was extensive; but he more particularly excelled in his knowledge of history and theology. To one acquainted with Mr. W's. acquisitions, but ignorant of his mode of life, it would with difficulty be credited, that he had followed the occupation of a farmer, and that his extensive knowledge was gained in moments stolen from the continually pressing avocations of his line of life.

It is in this respect that we think the example of Mr. W. most important, especially to that large and highly respectable part of the community, the cultivators of the soil. They are too ready to complain that "they have no time to read;" but Mr. W. found it otherwise.—Though he wished more time for himself than he usually found at his command, yet he uniform-

ly maintained that farmers, generally, had much more time for reading than they had inclination to occupy. *He* always kept a book at hand, and he short intervals of leisure which are commonly spent by others in unedifying conversation, or useless musing, he spent in reading; and even when engaged in manual exercise, he was able by a resolute command of his train of thought, to turn his desultory reading to account.

In addition to his other acquirements, Mr. W. cultivated with, considerable success, his talents as a poet. A number of pieces from his pen, some of which have appeared in the public papers, were executed in a pure and chastened style, and possessed much of the ease and life and beauty of the poets of nature.

By his constant industry, and remarkable success in acquiring knowledge, Mr. W. eminently qualified himself for the society of literary men. There are, indeed, but few even amongst those who have enjoyed the advantage of a public education, whom the real scholar would find more interesting and instructive companions than Mr. W. And what gave value and added lustre to his acquirements was, that their possessor was the most unassuming and modest of men, and entirely free from every trace of pedantry.

Mr. W.'s character as a citizen was distinguished by many traits of excellence. His unassuming goodness, his unbending integrity, his benevolence and public spirit, justly endeared him to his fellow-citizens, and rendered his loss severe and afflicting. A man of so much intelligence, and of such tried faithfulness, could not fail of being often called to sustain important public trusts. In such stations, he suffered no narrow and selfish views to turn him aside from the straight forward course of duty, but was actuated by the same pure and conscientious motives which influenced him in all his intercourse with men.

But it is Mr. W.'s character as a Christian, as a follower of Jesus Christ, and as an honest and independent inquirer after truth, that we are most desirous to delineate.

His religion was in unison with his general character—modest, unostentatious and retiring. Uncommon forwardness in religious conversation, and loud professions of goodness were considered by him rather as indications of an outside and heartless religion, than as good evidence of genuine piety. But his faith was something more than simply a cold assent to particular doctrines. It was living and operative. It was connected with the heart, and its excellent fruits were eminently manifest in his life. His attachment to religion appeared not only in his scrupulous regard to its precepts, but in his observance of its outward institutions, and his generous endeavors to support and encourage its ministers.*

As an inquirer after truth, Mr. W. possessed a fairness and independence of mind, not commonly manifested. His extensive reading had tended to liberalize his mind, and to do away whatever impressions he had received in early life unfavorable to free inquiry. As early as the time when he first connected himself with the church, he expressed to his minister his doubts, relative to the doctrine of the *trinity*. In the progress of his inquiries his doubts increased till he at length became confirmed in the belief that God is One, and that the doctrine of the trinity was a doctrine of human invention. But to him the doctrine of unitarianism was not that "chilled and chilling system" which it is sneeringly called by some. It was a system rather, which warmed and rejoiced his heart, by the new views it opened of the beauty and consistency of the divine character and government. He was still as much as ever the meek and humble, the conscientious and devout worshipper of "the God and Father of our Lord Jesus Christ." And he still contemplated, with equally grateful reverence, the astonishing love of the Saviour, in coming to rescue us from the dreadful rewards of sin.

But Mr. W. was not long allowed to enjoy his faith unmolested. He soon felt the effects of the spirit of intolerance, that prevailed in that region. His minister,† to whom he was greatly attached, and who had himself embraced the Unitarian faith, was subjected to the bitter persecutions of the consociated clergy, and was finally driven away:—and now a faction of the church was stirred up to exclude him, and all others from their communion, who dared to read and think for themselves.—To inquire with freedom, or to doubt the truth of old dogmas, was too great an infringement of the assumed prerogatives of the *consociation*, to pass unnoticed or unpunished. But these circumstances, though they occasioned him much inquietude and distress, were the means of giving a lustre to his character as a christian, which it would not, perhaps, otherwise have been known to possess. The meekness with which he endured the ill-treatment he received, and the false reproaches which his enemies vainly endeavoured to heap upon his character, was worthy of all praise. On one occasion in particular, how did the spirit of his blessed master shine forth in his conduct. When a brother professor, not famed for the perfection of his christian graces, was deputized by a faction of the church, to exhort him to repent of his heresy and wickedness, he (like Michael of old) restrained the indignant risings of insulted virtue, and instead of bringing a railing accusation, said with energy and solemnity, "the Lord rebuke thee." How did that solemn appeal strike home upon the heart; and how did it prove with what confusion it overwhelmed the man, by the silence it at once imposed.

Mr. W.'s health was, undoubtedly, in some degree affected by the religious troubles of the region about him. Constitutionly diffident, gentle and peace-loving, he was by nature less fitted than many to struggle with the waves of adversity. When called, therefore, to contend with the boisterous and turbulent, for the enjoyment of his christian rights, it wore upon his meek and gentle spirit. The recollection, also, of the broken and desolate state of the church, whose prosperity had long been the object of his anxious solicitude, in connexion with the loss of an amiable wife, helped to weigh down and exhaust his spirits. His death was occasioned by a paralytic affection.

He now rests, as well from his *sufferings*, as from his *labours*; and in the meek and forgiving disposition which he manifested towards his persecutors, he has left them an admonition which it is hoped may soften their hearts.

* The aged minister of Brooklyn, (Rev. Dr. Whitney, now in his ninety-first year,) though he consented that Mr. W. should be thrust out of his office and standing in the church for *pretended heresy*,—will nevertheless bear testimony to his uninterrupted bounty for a long series of years.

† Rev. Luther Wilson, the present minister of Petersham in Mass. was settled for a number of years colleague with Rev. Dr. Whitney of Brooklyn, (Con.)

DOMESTIC INTELLIGENCE.

NEW-YORK CONVENTION.

The arduous duties of this Convention terminated on Saturday last, when the question for adopting the various amendments agreed to in committee was taken and carried—*Ayes* 97. The following gentlemen voted in the negative, viz.: Jay, Jones, Rhinelander, Sylvester, Van Horne, Van Ness, and Van Vechten. The New-York American contains the Constitution, as amended by the Convention, and in the form in which it is to be submitted to the people.

The Senate is to consist of 32 members, freeholders, to be chosen for four years, in Districts.

The Assembly is to consist of 128 members, to be elected annually, in Counties, appointed, as neerly as may be, according to the number of their respective inhabitants, excluding aliens, paupers, and persons of colour, not taxed.

All officers holding their offices during good behaviour, may be removed by joint resolution of the two houses of the Legislature, if two thirds of all the members elected to the assembly, and a majority of all the members elected to the Senate, concur therein.

The right of suffrage is extended to every male citizen of 21 years of age, who shall have resided in the State one year preceding any election, and for the last six months, a resident in the town or county where he shall offer his vote, and within the year shall have paid a tax to the state or county, assessed upon his real or personal property, or shall by law be exempted from taxation, shall be entitled to vote for all officers to be elected by the people.

The Governor and Lieut. Governor to be elected for two years.

The Governor has power to grant reprieves and pardons, after conviction, for all offences, except treason and cases of impeachment.

The Lieut. Governor to be President of the Senate; but to have only a casting vote therein.

Militia officers are to be thus chosen:—Captains, subalterns, and non-commissioned officers, by the votes of the company; field officers of regiments, &c. by the written votes of the officers of the regiment; Brigadier Generals, by the votes of the field officers of their respective brigades; Major Generals, &c. to appoint their staff officers.

Major General, Adjutant General, and Brigade Inspectors, to be appointed by the Governor, with advice of the Senate.

The Secretary of State, Comptroller. Treasurer, Attorney General, Surveyor General, and Commissary General, to be appointed by the Legislature, and to hold their offices for three years.

The Governor and Senate to appoint all Judicial officers, excepting Justices of the Peace, who shall be appointed in each county by the County Judges, and board of Supervisors, to hold their offices for two years.

Sheriffs, Clerks of Counties, and Coroners, to be chosen by the Electors of the respective Counties, once in three years.

Courts to appoint their own Clerks,

The chancellor and judges of the supreme court, shall hold their offices during good behaviour, or until they shall attain the age of sixty years.

The Supreme Court shall consist of a chief justice, and two justices.

The state shall be divided, by law, into a convenient number of districts, not less than four, nor exceeding eight, subject to alteration, by the legislature, from time to time. as the public good may require; for each of which, a district judge shall be appointed, in the same manner, and hold his office by the same tenure, as the judges of the supreme court, and who shall possess the same power as a justice of the supreme court at chambers, and in the trial of issues joined in the supreme court, and shall preside in courts of oyer and terminer and general gaol delivery. And such equity powers may be vested in the said district judges, and in the county courts, or in such other subordinate courts, as the legislature may by law direct, subject to the appellate jurisdiction of the chancellor.

Judges of the county courts, and recorders of cities, shall hold their offices for five years, but may be removed by the Senate, on the recommendation of the Governor, for causes to be stated in such recommendation.

The chancellor and judges of the Supreme court shall not hold any other office or public trust.

Members of the legislature, and all officers, executive and judicial, except such inferior officers as may be by law exempted, shall, before they enter on the duties of their respective offices, take and subscribe the following oath or affirmation. I do solemnly swear, (or affirm, as the case may be,) that I will support the constitution of the United States, and the constitution of the state of New-York; and that I will faithfully discharge the duties of the office of according to the best of my ability.

And no other oath, declaration, or test, shall be required as a qualification for any office of public trust.

The militia of this state, shall, at all times hereafter, be armed and disciplined, and in readiness for service; but all such inhabitants of this state, of any religious denomination whatever, as from scruples of conscience, may be averse to bearing arms, shall be excused therefrom, by paying to the state an equivalent in money; and the legislature shall provide by law for the collection of such equivalent, to be estimated according to the expense, in time and money, of an ordinary able bodied militia man. *B. Gaz.*

Duel.—Timothy Bennet has been sentenced to be hung in the state of Illinois, for killing Alphonso C. Stuart in a duel, in Feb. 1819. The dispute was about the loss of a mare. It was proposed to Stuart to challenge Bennet to fight a duel, the proposers assuring him it should be a *sham duel*. The seconds loaded the rifles with powder only, but Bennet was afterwards seen to put a ball in his rifle—and Stuart was shot through the heart.

Along the frontier of the state of Louisisana there is at this moment almost every species of smuggling carried on—*Slaves are brought in by dozens*, whilst our vessels are coasting along the shores of Africa to prevent their departure. *Louisiana Advertiser.*

LEXINGTON, KEN. OCT. 22.

Law School.—We copy from the last Kentucky Gazette, the following notice of the Transylvania Law School, the organization of which is fully explained:

The students of this branch of the University have increased to 36; they attend the lectures of Professor Barry on common and statute law, every Monday and Saturday, at 12 o'clock, and the lectures of President Holley on civil law every Tuesday and Friday. A court of justice for the exercise of pleading, and a legislative assembly, have been organized, and the officers appointed from among the students. A court or legislative assembly, will be in session once every week. The present regulations commence with a court next Saturday and a session of the assembly the Saturday following to continue throughout the season.

On Saturday or Sunday night last, the Store of Messrs. R. D. Tucker & Co. in India-street, was entered by some persons, and an iron chest, containing papers and money, was taken out, and carried off. The chest was taken from the counting room, on the second floor. It probably weighed 4 or 5 cwt. and it must have been taken out at one of the windows. No other property was taken.—The windows of the second and third stories in front, and a back window on the lower floor, were found open. No trace of the thieves has yet been discovered. It must have required three or four men to remove the chest from the store. It was probably carried off by water.

We are informed that on Saturday evening a man riding in a wagon was assailed by a highwayman, on Winter Hill in Charlestown, and robbed of all the money about him, amounting to only 3 dollars. The Counting room of the Centinel Office was broken open on Saturday or Sunday night, and the desk broken open and searched. A man was knocked down near Hartford in Connecticut, one morning last week, and robbed of about 10 dollars. *Repertory.*

A reward of 500 dollars is offered, by R. D. Tucker & Co. for the recovery of the property taken from their store.

We are happy to learn that Messrs. Richard D. Tucker, & Co. have found their valuable papers contained in the vault of their store, which was recently broken open. Under the vault, which was in the second story, was another, used for coal, which extended some distance back. Last evening on closing their store, the usual examination was made to see that all was safe, and on looking in to the farther end of the place above mentioned the papers were discovered, partly covered with the coal, together with the iron chest, which was much broken. The money was missing; but the papers were found entire.

A bundle of cold-chisels, together with a bunch of keys, which were no doubt used in forcing the Store of Messrs. R. D. T. & Co. were found on Wednesday morning on Sargent's wharf, at the North-end.
Daily Adv. Nov. 16.

On Sunday night Nov. 4, the house of Silas Wesson, Esq. postmaster at Westborough, Massachusetts, was entered by some person through a window, and a desk containing post-office property was broke open, and the key of the mail stolen.

FOREIGN INTELLIGENCE.

FROM ENGLAND.

NEW-YORK, Nov, 12.—The ship Euphrates, Stoddard, arrived yesterday from Liverpool, whence she sailed 23d Sept. London papers have been received to Sept. 21st, with Lloyd's Lists of the 18th.

FLOUR.—The advices respecting the grain market, state that the harvest had been better secured than was expected, and flour had fallen nearly to the price that it bore previous to the alarm. It appears that about 20,000 quarters of wheat had reached London within the last week, from the continent.

RUSSIA AND TURKEY.

LONDON, SEPT. 21.—The accounts from the south of Europe are still of a pacific tendency. The Austrian and Italian journalists affirm, that since the departure of M. Strogonoff, who had rendered himself extremely offensive to all the Turkish functionaries, the negotiations had assumed a much more conciliatory character; some letters from Constantinople add, that the pacific tone which has lately become more apparent is to be ascribed chiefly to the conduct of the person into whose hands the negociations with Russia have fallen, since the departure of the Ambassador. Be this as it may, the opinion has become gradually more prevalent in London, during the present week, that the peace of Europe will not be speedily interrupted, and the funds have in consequence advanced. In the mean time, all the advices from Russia agree in stating, that all classes of people in the empire, from the council of state to the peasant and mechanic, are clamorous for a Turkish war, and that it is the autocracy of the Emperor alone which opposes the national will.

SPAIN.

We have received this morning, the Paris papers of Monday and Tuesday last. Their contents are of considerable importance, particularly in what relates to Spain, where factions grow every day more fierce, and the revolution seems hourly hastening to that close which every unprejudiced observer, who marked its origin and watched its progress must have anticipated. Scene by scene, and act by act, the drama has gone on, developing its plot and unfolding its characters, with as much consistency as the most skilfully conducted tragedy.—What is now the situation of the country, and what the situation of the King? The former is convulsed with dissentions, conspiracies and civil war; the latter, insulted, defied, and all but dethroned.

The London papers contain Madrid advices to the 6th, and Bayonne dates to the 10th Sept. which represent Spain as on the point of a convulsion. It is asserted that all the ministers are dismissed, and that no persons can be found to take their places.—The new revolutionary party, it is said, aim at nothing else than the expulsion of the Royal family, and the establishment of a republic. Riego, who was said to be at the head of the revolutionists, had been arrested at Saragossa.

FRANCE.

A document. exhibiting the present state of the French Finance, of great interest and importance, is given in the London Courier. It proves, that the sum total of the interest of the French debt on the 1st Sept. was only 263,900,284 francs, which was composed of pensions and life annuities, untransferable Consols, and transferable stock, of which upwards of one third is locked up. What a prosperous statement is this! With a powerful sinking fund, and in a country full of resources, improving every hour, should all remain quiet, the debt is expected to be extinguished in the course of 8 or 10 years.

ENGLAND.

LONDON, SEPT. 21.

Yesterday both Houses of Parliament met, pursuant to prorogation from the 12th of July, when they were further prorogued to Thursday, the 29th of November. It is understood that another prorogation will take place. Parliament is, therefore, not expected to meet for the despatch of business, in the ordinary course of events, till about the middle of January.

The London Gazette of Sept. 18th, contains the appointments for the administration of the government, during the King's absence to the Continent, which is stated to be but a short time. The administration will consist of the duke of York, the Archbishop of Canterbury, and the cabinet ministers. He will be accompanied by the Earl of Liverpool, the Marquis of Londonderry, and several members of his privy council.

Batavia Journals of the 28th of April, give an account of a terrible earthquake which took place on the 29th of December last, on the south coast of Celebes. It did immense damage, especially at Boelækombia, where the sea rose to a prodigious height, and then falling with incredible rapidity, alternately deluged and left the shore, destroying all the plantations from Bontaine to Boelækombia. Many hundred persons have lost their lives. The fort of Boelækombia was much damaged; that of Bontaine less so. *Gaz.*

ORDINATION.

Ordained in Weymouth, on Wednesday last, Mr. Zephaniah Wood, to the work of an evangelist. Introductory prayer by the Rev. Seth Stetson of Plymouth. Sermon by Rev. Mr. Norton of Weymouth, from 1 Timothy iv. 16. "Take heed to thyself, &c" Consecrating prayer by the Rev. Luther Barker, of Providence: Charge by Rev. Josiah Richardson, of Hingham: Fellowship of the Churches, by Rev. Barnabas Bates, of Bristol: Concluding prayer by the Candidate.

The exercises were peculiarly interesting and impressive, and were witnessed by a numerous and respectable audience with much satisfaction. We cannot but consider the circumstances attending this ordination as of peculiar importance to the cause of primitive christianity: the council embraced churches and clergymen of different denominations of christians who harmoniously united in ordaining this gentleman to the work of the gospel ministry; thereby bringing together more closely christians who have always been separated from each other; and accelerating the important event prayed for by the Saviour of mankind "that they may all be one, &c. [*Communicated.*

"Philander" was received too late for insertion this week. It will appear in our next.

MARRIED,

In this town, on Sunday evening last, by the Rev. Mr. Wiley, Mr. Samuel Osborn to Mrs Rebecca Bowles—By the Rev. Dr. Baldwin, Mr. Enoch L. Colcord to Miss Deborah Keith.

In Nantucket, Mr. Joseph C. Melcher, Editor of the *Nantucket Inquirer*, to Miss Susan P. Coffin, daughter of Capt. James Josiah Coffin.

In this town, by the Rev. Mr. Dean, Mr. Joshua Emmons, jr. to Miss Julia Ann Gould.

In this town, on Thursday evening last, by the Rev. Dr. Baldwin, Mr. Henry L. Ingraham to Miss Abigail Trask.

In this town, on Thursday evening last, by the Rev. Mr. Pierpont, Mr. James Barry, Jr. to Miss Sophia Patterson.

DIED,

In this town, on Monday morning last, after a short and distressing illness, Mrs. Betsey Snow, consort of the late Mr. Royal Snow, aged 56.

On Monday morning last, Mr. Benjamin West, aged 69.—Mr. John Hayward, aged 34.

On Tuesday last, Mrs Eliza, wife of Samuel Green, jr. aged 34.

THE ADMINISTRATORS ON THE ESTATE OF

EDWARD COTTON,

OFFER FOR SALE, AT

NO. 47, MARLBORO'-ST, CORNER OF FRANKLIN-ST.

A GENERAL Assortment of BOOKS in the various branches of Literature, and a great variety of Stationary and Fancy Articles; including Writing Paper, Drawing Paper, Quills, Inkstands, Rodgers' and others' best Pen, Pocket, and Desk Knives, Globes, Mathematical Instruments, Water-colours, Pencils, Ladies' and Gentlemen's Pocket-Books, Thread-Cases, and Purses, Gold Borders, Visiting Cards, Durable Ink, and every article in the Stationary Line, of the best quality and at reduced prices. COUNTRY TRADERS, and those who wish to obtain supplies for Schools, Academies, or Libraries, will find it to their advantage to call.

☞ A chamber to let over the above store.
Nov. 16.

Walter's Poems.

TO-MORROW will be published, and for sale by *Cummings & Hilliard*, and *Richardson & Lord*, "POEMS, by WILLIAM B. WALTER."
Nov. 16.

Gray's Sermon.

FOR sale at *Cummings & Hilliard's*, *Wells & Lilly's* and *James W. Burditt's* Bookstores—a Sermon displaying the various religious opinions now most prevalent—delivered at Jamaica Plain, Sept. 23, 1821, by THOMAS GRAY, Minister of that Parish.
Nov. 16.

POETRY.

From the Christian Disciple.

HYMN.

Supreme, eternal, uncreated mind,
Lord of the world, and parent of mankind,
Thou God of power, of wisdom, and of love!
Each perfect gift descends from thee above.

Thine is the sun, and thine the fruitful shower,
The verdant herbage and the fragrant flower;
The ripened grain, the heart-rejoicing vine,
The cooling stream, the mighty deep, are thine.

For all thy glorious works we bless thy name,
But most for sacred wisdom's heavenly flame,
That power which guides us on our earthly way,
And leads to regions of eternal day.

This ray celestial, energy divine,
We dare not to a narrow sect confine.
We bless thy name for what the Grecian taught,
We bless thee, for the law that Moses brought;
But most for Jesus, messenger of grace,
The brightest image of the Father's face.

His gracious words support the drooping soul,
The raging passions of the heart control,
And, when on scenes below we close the eye,
Unfold the joys of immortality.

E******

MISCLLLNEOUS EXTRACTS.

A friend has suggested the propriety of our introducing an extract from the work of the Rev. Jacob Norton, of Weymouth, called "*Dispassionate thoughts on the subjects and mode of Christian Baptism.*"

The object of the writer, in the extract we have made, is to persuade his brethren of the Baptist denomination to relinquish their practice of close communion. The benevolent and praiseworthy object of the writer, and the candid and truly christian temper with which his letter is written, we trust will excuse the length of the extract.

"As the Baptists are generally *open* advocates for what is called *close* communion, and conscientiously believe, it is presumed, that they cannot with propriety communicate with christians of congregational churches, let us, if they are in a fault, endeavour in the meekness of wisdom to convince them of it, and convert them from the error of their way. If, in other things, they are not more faulty than their congregational brethren, they may be, perhaps, in this particular. Let it be admitted that they really are. Yet it is far from my intent to say any thing on the subject to offend, or to "shame them." But, as beloved brethren, I wish faithfully, but with a spirit of love and tender concern, to warn them. I would say to them—*dearly beloved in the Lord*, why do you repel from your communion your christian brethren of the congregational denomination? Is it on account of *their erroneous speculation and practice in reference to baptism?* That they are, indeed, in an error in these respects, I readily admit. But is it an error indicative of peculiar, if of any moral perverseness? Have not the most learned, and the best of men fallen into it? Is it inconsistent with the christian character, or the best feeling of the devout and pious heart? Does it tend to corruption and licentiousness of morals? Or does it weaken, in the mind, the sense of moral obligation, or prevent the discharge of moral, social and religious duties in general? This, I will venture to presume, you will not say.—Is the error in question, then, *greater* than several others, which exist among yourselves, and among christians in general, and which have, probably, a more intimate connexion with the heart, and which, notwithstanding, are not regarded as a bar to christian communion? That *such errors* do indeed exist, and in many instances, cannot, I am persuaded, be reasonably denied. Why, then, will you select *the particular errror* under consideration, and erect it as a wall of partition between yourselves and your Pædobaptist brethren, whom you esteem as sincere and devout christians? Does not this conduct imply, as well an incongruity, as a fault? Strongly apprehensive that it does, let me beseech you very seriously to review your speculations and your conduct in relation to this subject, and with a prayerful desire to know whether they ought not to be immediately abandoned.—To become members of a church perfectly free from errors, "ye must needs," brethren, "go out of the world." But if we wish to see our churches more pure than they are at present, let us, in *the first place*, purge them of *the greater errors* to be found in them—the errors of "malice and wickedness," and be more forbearing with respect to those of *a speculative nature, and of minor importance.*

"May we not, christian brethren, *safely follow the example of Christ in reference to christian communion?* But did not he receive those to his most intimate communion, who were *much more erroneous both in speculation and practice, than are our Pædobaptist brethren, with respect to baptism?* This, I am persuaded, ought to be admitted. Shall we, then, regardless of the apostolic exhortation, refuse to "receive one another," as Christ had received his disciples?—To whom did Paul address this exhortation? To Jewish and Gentile converts, between whom existed a wide difference in opinion and practice. The Jewish converts retained an attachment to the peculiar rites and ceremonies of their former religion, scrupulously abstained from certain meats and drinks, and as scrupulously observed certain days, as holy time; nor could they easily be persuaded to abandon the rite of circumcision. But, in relation to these, and other things, the Gentile converts had no agreement with them. Hence arose contentions between them, and, probably, a disinclination to unite with each other in christian communion. Some were of Paul, some of Apollos, some of Cephas, and some of Christ. An unhappy and lamentable schism in the church was apparently about to take place. This, the apostle made the most zealous efforts to prevent. He admonished his contending brethren that as Christ was not divided, so neither should a dividing spirit exist among themselves—that they should all be one in Christ, by receiving one another after the example of Christ's receiving his disciples, with a spirit of humility, condescension and kindness, instead of closing the door against christian intercourse, fellowship and communion with each other. As Christ did "not quench the smoking flax, nor break the bruised reed"—as he received little children to the arms of his love, and "had compassion on the ignorant, and on them that were out of the way;" so, the apostle enjoins it upon those that are strong, to bear the infirmities of the weak, and to receive the weak, or erroneous in the faith, "but *not to doubtful disputations.*" The errors of the weak were not to be made a subject of doubtful disputation, *as to their admission to the communion of saints.* But they were as readily to be admitted, as if their faith had been more firm and correct. Thus should christians now receive their fellow christians, to the most intimate acts of communion, notwithstanding they may be weak or erroneous in the faith, in reference to the subject of Baptism. No doubtful disputation with respect to this subject, ought, it is believed, to arise.

"Ought we not, christian brethren, *to love, with a pure heart fervently, all our fellow men, who appear to be truly our fellow christians, whatever may be their denomination?* This, it is presumed, will not be denied. No duty is more emphatically enjoined upon us than *that of brotherly love;* nor is more importance attached to any duty. It is, indeed, *the test of the christian character.* "He that loveth not his brother is not of God," but "abideth in death." "He that loveth his brother abideth in light—is born of God, and knoweth God." "If we love one another, God dwelleth in us." "We know that we have passed from death unto life, because we love the brethren." "He who loveth God loveth his brother also." But "if a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Thus important is brotherly love. Is it, then, to be wondered at, that Christ should say to his disciples,—"This is my commandment, that ye love one another, as I have loved you?" that we should be "taught of God to love one another?"—that we should "owe no man any thing but to love one another?"—that we should "love the brotherhood?"—"love as brethren, without dissimulation, and with a pure heart fervently?"—These commands, we are under indispensable obligation to obey. Nor does brotherly love cease to be a duty on account of difference in the opinions and denomination of our christian brethren, from our own. If they appear to love our Lord Jesus Christ, we are bound to love them with undissembled complacency. And may I not add, that *the love*, which we may have for others, if confined to those of our own sect, who agree with us in sentiment and in forms of worship, is, at least, *questionable* as a christian virtue, if not absolutely valueless. But are we indeed required to love all the apparent friends of Christ in *deed and in truth?* Is it not to be inferred, then, that we are under obligation, in every suitable way, *to make it manifest?* True christian love is not like a candle put under a bushel or under a bed; nor like a talent hid in a napkin, or in the earth. No: like the beams of the sun, and like the "blest showers of heaven," it delights in doing good and communicating—in dispensing warmth, vigour and refreshment.—Now, if this is the genuine character of brotherly love, will it not admit—will it not *invite* to christian communion, and *in its highest acts, all who appear "truly to have fellowship with the Father, and with his Son Jesus Christ?*" What, then, is the character of that love, which repels a vast number of christians of this description from the Lord's table, where *the feast of love is spread*, and to which the great and benevolent Master of the feast *bids them welcome?* Is this the love, which christian brethren are required to manifest towards each other? If so, must it not be in *a languid state, and ready to die?* Whatever may be its professions, it but too much resembles that commisseration for the children of penury and distress, which says to them, "depart in peace; be ye warmed and filled," while it "gives them not those things which are needful to the body." How defective is love of this character! How little does it profit! How unlike the love of Christ, who receives in his benevolent arms all who are willing to come to him, and who even laid down his life for them. My brethren, let me earnestly entreat you very seriously to consider these things. Ask your consciences, and the best feelings of your hearts, whether they really approve of your treatment of your congregational brethren? Can you bear it in mind, that you are required to "love *not in word, neither in tongue;* but in deed and in truth," and feel no apprehension that you but very imperfectly, at best, regard the requirement?

"Will you, in vindication of your conduct, say that these your brethren are *not the visible members of Christ's church or kingdom, and, therefore, that you cannot consistently communicate with them at the Lord's table?* But can this apology satisfy your minds? Have you a right to say that professed believers in christianity, who exemplify their profession by a christian life, are not, visibly, the members of Christ's church? Will you say that christians of this description are not united to him, as the branches are united to the vine, and therefore, that they are not, *mystically*, "the members of his body, of his flesh, and of his bones?" Are they not "one body,"—"one in Christ Jesus?" This oneness among believers does not seem, in the estimation of St. Paul, to be *in any measure affected by denomination or circumstance.* Agreeably he decides, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." What, my christian brethren, constitutes membership in the church of Christ but *a profession of the christian faith, and a corresponding deportment?* Shall we then deny membership, and the privileges of membership, to such of our congregational brethren, merely because we deem them *somewhat* incorrect in speculation and practice? These things, I am persuaded, ought not so to be. By denying them that communion with us, which is peculiarly expressive of, and which designed to cherish and promote brotherly affection, we "offend against many of the generation of God's children," and wound Christ, I fear, "in the house of his friends." Do we not rend his seamless garment, and even pierce his hands, his feet, and his side? Do we not make *a schism* in his church—such a schism as militates with the genius of his benevolent and catholic religion; and such as is censured and condemned by "the very chiefest of his Apostles?" Do we not *needlessly* excite prejudices against ourselves, and injure that cause which we wish to promote? Does no spice of unreasonable sectarian partiality influence our conduct? No pride of party, no crooked policy, no selfish consideration? These queries, christian brethren, demand our impartial, serious, and awakened consideration. And will not this consideration of them be likely to detect such errors in our views, and feelings, and conduct, as ought to be rectified or abandoned? Will it not induce the belief, that we may maintain free or open communion with our congregational brethren, without diminsshing orr stature a *single cubit*, in relation to our views of baptism? Without yielding a *single point* of our faith, or making *any improper concession, or dangerous compromise?* Believing, as I do, that we may consistently, and with perfect safety, make this advance, and that we are indeed under christian obligation to do it. permit me to beseech you by the gentleness of Christ, to admit to your communion all his apparent friends and disciples. "If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels of mercies"—"put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. Let the peace of God rule in your hearts, to the which, also, ye are called in *one body.*"—"Let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem other better than themselves. Look not every man on his own things; but every man also on the things of others."—"Let this mind be in you, which was also in Christ Jesus." Thus "be ye like minded, having the same love, being of one accord, of one mind."—Thus "fulfil ye my joy," and the joy of thousands. And may the blessing of many, who may be ready to stumble and perish by *your present exclusive doctrine and conduct*, come upon you.

AGRICULTURAL.

From the Saratoga Farmer.

Instead of an essay, on the impolicy of feeding grass grounds, too closely in the fall, I will now merely remark that the ground, and the roots of the grass, want a coat to protect them from the extreme rigor of winter, and suffer severely if left without it. The warmer the coat of fog, covering the ground through the winter, the more vigorous and early will be the spring growth; and besides, the decay of this fog, which is the growth of the soil, is the best of all possible manures for that soil, not only to enrich it by a supply of perfect vegetable mould, but to keep the soil light, permeable and warm. I dare say every good farmer has noticed all this, but still the too general neglect of it forms one of the most striking features in the bad part of our husbandry. Observations on the coming forward of grass fields in spring, comparing such as have been close fed in autumn, with those having a good covering of grass at the setting in of winter, would soon convince every man that the one case is *bad economy*, as well to the present crop, as to the land, and that the other is the *true economy* for good farming. The rowen taken from meadow land, except in cases of urgent necessity, would be worth more to the farmer, left as a blanket on the soil, than gathered into the barn. I am satisfied of this by long experience and observation, and earnestly recommend a trial to every one who yet has his doubts.

Manures.—One load of dung, buried one foot, or less, according to the soil and other circumstances, is worth ten loads laid on the surface, especially in light loamy or sandy soils. Try the experiment in the garden, or in a small way, at first, and if it succeed well, then try it in field agriculture. To try it effectually lay down some dung in furrows, the deeper the better, and cover it by light furrows, right and left, throwing the ground into ridges. Try a small square in this way, and another one adjoining, with the same quantity of dung applied to the surface, and observe the crops, as well as the condition in which they leave the soil. A garden cultivated in the way I propose, and it is the way I have practised for many years, bears the drought enough better to pay for all the extra labour. I entreat of every farmer, at least, to try this mode of manuring his garden. Dig trenches one or two feet, this fall—fill them with dung from the stable, ridge them up and let them lie till spring, nor never bring any part of the dung to the surface while it remains dung, nor until converted to a fine dark mould, earth that will stand draught well, and excessive rain.

THE TWO FARMERS.

Two farmers who were neighbours had their crops of early peas killed by the frost. One of them came to condole with the other on their misfortune. "Ah!" cried he, "how unfortunate we have been, neighbour! Do you know I have done nothing but fret ever since. But bless me! you seem to have a fine healthy crop coming up just now. What are these?" 'These,' cried the other, 'Why these are what I sowed immediately after my loss.' "What coming up already?" cried the fretter. 'Yes, while you were fretting, I was working!' "What, and don't you fret when you have a loss?" 'Yes, but I always put it off until I have repaired the mischief.' "Lord, why then you have no need to fret at all." 'True,' replied the industrious gardener, 'and that's the very reason; in truth, it is very pleasant to have no longer reason to think of misfortune: and it is astonishing how many might be repaired by a little alacrity and energy.'

DEFERRED ARTICLES.

PROPELLING VESSELS.

Sailing Master Doxey's invention for propelling vessels in a calm, by motion communicated from the capstan, to certain regments of a wheel, &c. into which works a pinion, has been fully tried in Baltimore, and found to answer the highest expectation of the public. The Morning Chronicle, after giving a description of the machinery, says:—"We are well assured, by very respectable men, deeply and practically versed in naval questions, that this invention will succeed to the warmest anticipation of the artist."

Postage. According to a calculation in the N. H. Patriot, the amount of Postage paid in that State the present year, will probably be 7,300 dollars—expense of transportation 5636. The principal P. O. Revenue is from the large commercial towns. Boston pays about 10.000 per quarter, N. York formerly paid 27,000, Philadelphia near 23,000; N. Y. now pays about 18,000, Philadelphia, about 15,000. N. Hampshire contributes by her correspondence, to the revenue in other States. The expense of transporting the mails in New England is at the lowest rate; in the S. & W. States, at the highest; from local causes. *Hall. Gaz.*

New Printing Press.—M. Helfarth, a printer at Erfurth, in Germany, has contrived a press capable of printing eight sheets at a time, and of throwing off seven thousand copies of each sheet in the space of twelve hours; which amount altogether, to no fewer than *fifty-six thousand sheets printed on both sides.* The machinery is put into motion by a single horse, and three men are able to supply the paper and remove it. Each sheet perfects itself.—*Athenæum.*

Gifford's abridgment of Blackstone, the novels of Ivanhoe, Kenilworth, the Cavalier, and Fothingay castle, have been translated into German, and are now publishing at Leipsic.

TRACTS.

☞ The article called "*Objections to Unitarian Christianity considered,*" which we have published in the Nos. 5, 6, and 7, of the Christian Register, is now printed in a pamphlet form, for distribution as a tract. The edition which consisted of 3,000 is now nearly all disposed of.—About 200 copies remain, which may be obtained at the office of the Christian Register, at the rate of one dollar a hundred.

November 16.

Copartnership Dissolved.

THE Copartnership heretofore existing between the Subscribers, under the firm of
JOHN COTTON, Jr. & Co.
was, on the 27th October, by mutual consent, dissolved.
John Cotton, jr.
William Nickols.

J. C. Jr. having taken the Office to himself, will continue to carry on the Printing Business in its various branches. Books, Pamphlets, Circulars, Blanks, Hand-Bills, Shop-Bills, &c. &c. will be printed correctly and promptly.

Nov. 1.

Mr. Lowell's Sermon.

JUST published and for sale by *Lincoln & Edmands, Cummings & Hilliard* and *Wells & Lilly*, "A Sermon preached Sept. 12, 1821, at the ordination of the Rev. Richard Manning Hodges, to the pastoral office in the South Parish in Bridgewater. By Rev. *Charles Lowell*, minister of the West Church in Boston."

oct 17

Clergyman's Almanack, for 1822.

JUST PUBLISHED by Munroe & Francis, No. 4, Cornhill, *The Clergyman's Almanack; or Astronomical Diary and Serious Monitor, for the year of our Lord and Saviour Jesus Christ*, 1822. Being the 2d after Bissextile or Leap-Year, and the Forty-sixth of the Independence of the United States.

Calculated for the Metropolis of Massachusetts, lat. 42 deg. 23 min. north; *but will serve for all the New-England States.* *Oct.* 19.

Removal.

LEWIS TAPPAN has removed from No. 34, Broad-Street, to the Chambers of No. 4, Kilby-Street, over the Store of Mr. Isaac C. Kendall.

Oct. 5.

WANTED, as an Apprentice to the Printing business, an active and intelligent boy.—Inquire at this Office.

CHRISTIAN REGISTER,

PUBLISHED EVERY FRIDAY EVENING, FOR THE EDITOR.

JOHN COTTON, Jr. Printer.

No. 10, *Congress-Street*,

BOSTON.

TERMS OF SUBSCRIPTION.

Two Dollars and Fifty Cents if paid in advance, or Three Dollars payable in six months.